

THE VIRAS AI A
MOVEMENT*

45

this trembling. They should tremble rather
at thought
of another's money, another's woman, of
cruelty, false-
hood, theft and lust. Of those, who make
offerings to
God and ask for return in the shape of
earthly favours.,
the teachers are very impatient. What is it
that man can
call his and offer to God as not His ? Men
pour water
on the *Lfinga* and ask for good. How are
they entitled
for a return? It is due to the well. They
put leaf
and flower on God and ask for good.
How is the
return due to them? It is due to the
trees. What,
asked Allama, shall I say to these wholly
wicked crea-
tures who give God what already is His
and ask in
return for benefits?

The service of the man without
devotion will not
be accepted by God's servant. The
margosa fruit
suits crows, but cannot be eaten by
cuckoos, God's
servants should not accept alms from such
men. Those
who take alms from an unworthy donor are
mean
dependents of a ruffian and plunderer.
They would
not themselves rob, but would share in the
gains of
robbery.

"If God's servants take alms from a person who
has earned
wealth by foul means it is like the jackal eating
what the
tiger has left of its prey."

The sayings of the saints indicate a high
conception
of the worth of this body as an instrument
for realiza-
tion. One of them says that his coming to
the world

and finding human shape is like the
labourer going-
for wages and finding a treasure trove. But
though
human life is thus highly desirable this is
not on
account of the pleasures that the body can
yield. The
pursuit of pleasure is inconsistent with
the higher